

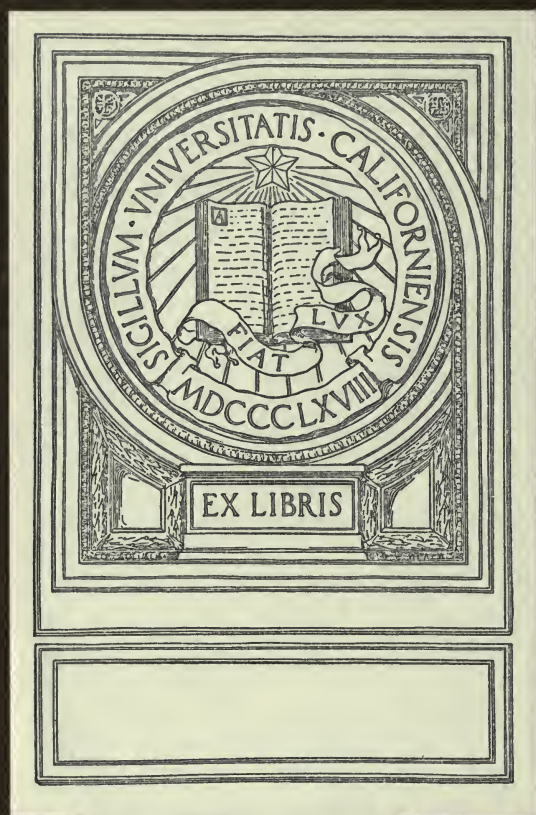
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UNIVERSITY OF PENNSYLVANIA

University of Pennsylvania

A Bibliographic Monograph
On the Value of the Classics



PHILADELPHIA, PA.
Published by the University
September, 1921

UNIVERSITY OF PENNSYLVANIA

George Depue Hadzi's

A Bibliographic Monograph On the Value of the Classics



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TO VIKI
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A BIBLIOGRAPHIC MONOGRAPH
ON THE VALUE OF THE CLASSICS

Prepared by

GEORGE DEPUE HADZSITS, University of Pennsylvania,

and

LEWIS R. HARLEY, Philadelphia High School for Girls,

Assisted by

MISS JESSIE E. ALLEN, DR. ETHEL L. CHUBB, MR. FRED. J. DOOLITTLE, DR.
EDWARD H. HEFFNER, MR. ARTHUR W. HOWES, MISS EDITH F. RICE, DR.
ELLIS A. SCHNABEL,

on behalf of

The Philadelphia Society for the Promotion of Liberal Studies.

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THE HISTORY OF THE
CITY OF BOSTON

BY

JOHN H. COLEMAN, Esq.

OF

THE CITY OF BOSTON.

IN

THE HISTORY OF THE CITY OF BOSTON, FROM THE
FIRST SETTLEMENT TO THE PRESENT TIME.

AND

A HISTORY OF THE CITY OF BOSTON, FROM THE
FIRST SETTLEMENT TO THE PRESENT TIME.

AND

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Arguments in favor of the Classics advanced in the literature collected by title in Parts I and II of this bibliographic monograph, may be briefly summarized as follows:

I. *The argument of "formal discipline,"* under which it is maintained that a study of the Classics furnishes the most effective all-around discipline of the greatest number of our faculties. Cf., e. g., ANGELL, ASHMORE, BENNETT and BRISTOL, COLVIN, SHOREY.

II. *Arguments relating to the value of the Classics in the study of English* (i. e., language or vocabulary and grammar). Cf., e. g., COOPER, GRAVES, HOFFMAN, IRLAND, SHERMAN, WALDO.

A firm sense of grammar, it is here said, is like strong drawing, and knowledge of the instrument of language is of the utmost importance for a mastery of technique.

III. *Arguments relating to the value of the Classics in the study of modern Romance languages.* Cf., e. g., BABBITT, COMFORT, GRANDGENT, M. CAREY THOMAS.

IV. *Arguments relating to the value of the Classics for a deeper understanding of the winsomeness of all literature, so profoundly influenced by the Classics.* Cf., e. g., MACKAIL, MURRAY, QUILLER-BOUCH, and the numerous articles referred to in Part III of this monograph.

V. *Political and social argument,* as providing a sure foundation for a study of democracy, citizenship and the true principles of freedom (i. e., politics and sociology). Cf., e. g., GIDDINGS, HADZSITS, KING, LEWIS (in Part III), LODGE, SHAW, WEST, and the literature of Part IV of this monograph.

VI. *The practical argument* as it has been advanced from so many points of view. Cf., e. g., DENNISON, PERKINS, SABIN, the pamphlets entitled "Bobs."

(a) Of *practical* value to the business-man, the engineer, the journalist. Cf., e. g., COOLEY, WALDO, WILLIAMS.

(b) Of *practical* value to the student of biology, medicine, law, theology, chemistry, botany, philosophy, etc., because Greek and Latin provide clarification of our large scientific and technical vocabulary. Cf., e. g., AMRAM, BARKER, TROTTER, etc.

VII. *The argument of liberal education vs. that of specialization and of quick returns* (vocational and utilitarian). Cf., e. g., BRUCE, ROUSE, SHOWERMAN.

VIII. As an escape from absorption in the present and a *means of detachment* from false idols of life. Cf., e. g., GAYLEY, SCHELLING, SHAW, TAYLOR (in Part III), and the literature of Part IV.

IX. The *cultural argument*. Cf., e. g., ADAMS, ALLINSON, BABBITT, BURNET, CHAPMAN, LOWELL, MURRAY, PUTNAM, SHOREY, K. F. SMITH, WENLEY, and numerous essays mentioned in Parts III and IV.

By "culture" is meant that refinement of mind and character resulting from an acquaintance with and understanding of our own intellectual, social, moral, æsthetic and spiritual traditions which have come to us in such overwhelming measure from the ancient Greek and Roman worlds.

These *arguments* are, we believe, in their totality, unanswerable and are a challenge to the opponents of the Classics. The strange phenomenon is the necessity of their repeated presentation. After an earlier struggle with and final reconciliation with *Theology*, the Classics have emerged from a more recent conflict with *Science* (cf., e. g., Kenyon, Livingstone, Osler, Sarton, and the earlier controversy of Huxley vs. Matthew Arnold). At the present time the Classics must prove to a skeptical *democracy* their authentic and universal validity in all education. Some important changes in the teaching of the Classics, which shall more fully reveal the *content* of the literature, have become imperative in order to save for civilization the richer element in education and prevent a "collapse of culture."

Part III of this monograph deals with the INFLUENCE of the Classics, i. e., of the Greek and Roman civilizations, upon life on every hand (which is the strongest argument of all), while Part IV is concerned with the relation of the Classics to education in general.

Cl. J.==Classical Journal; *Cl. W.*==Classical Weekly.

G. D. H.

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Pt. I, c. 1, "The Justification of Latin as an Instrument of Secondary Education."

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C. 2, "The Value of Latin and Greek as Educational Instruments," F. W.

Kelsey.

C. 4, "The Nature of Culture Studies," R. M. Wenley.

Symposium I, "Medicine."

Symposium II, "Engineering."

Symposium III, "Law."

Symposium IV, "Theology."

Symposium V, "Practical Affairs."

Symposium VI, "The New Education":

2. "The Classics and the Elective System," R. M. Wenley.

3. "The Case for the Classics," Paul Shorey. (A brilliant summary of the value of Greek and Latin, with bibliography; reprinted in *The School Review*.)

Symposium VII, Formal Discipline:

1. "The Doctrine of Formal Discipline," J. R. Angell.

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Statements on the value of the Classics by distinguished men in every walk of life, including the statements of Ex-President Woodrow Wilson, Ex-President William H. Taft, Theodore Roosevelt, Grover Cleveland, Robert Lansing, Elihu Root, Viscount Bryce, Lord Cromer, Fairfax Harrison, William Sloane, and many others.

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C. IV, "Literature and the College."

C. VI, "The Rational Study of the Classics."

P. 178, quoting Lowell: "The literature [of Greece] . . . is rammed with life as perhaps no other writing, except Shakespeare's, ever was or will be. It is as contemporary with to-day as with the ears it first enraptured, for it appeals not to the man of then or now, but to the entire round of human nature itself. Men are ephemeral or evanescent, but whatever page the authentic soul of man has touched with her immortalizing finger, no matter how long ago, is still young and fair as it was to the world's gray father. Oblivion looks in the face of the Grecian Muse only to forget her errand."

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A book of rare value, even for those without a knowledge of the Greek language, showing that to Greece we owe the love of science, the love of art, the love of freedom: not science alone, art alone, or freedom alone, but these vitally correlated with one another and brought into organic union. In each of these directions, Greece has given a mighty impulse to Western civilization. From this pure source we inherited the idea of the unity of learning, the governing principle of which is the disinterested love of knowledge.

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C. 3. "The Greek Love of Knowledge."

"But those who care for the deeper principles of education will never cease to go back to what the Greeks have said or hinted on this theme. All great teachers have been Greek in spirit. Education, in the Greek view, is the antithesis of any mere specialism, and that in two senses. It emancipates us from the narrowing influence of a trade or a purely professional calling, and lifts us into the higher air of liberal studies."

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A series of lectures prepared primarily for those students in Birmingham University, who had to master the relation between Greek literature and English literature. The attention of the reader is called to the first lecture, "Greek as a factor in Modern Education," in which Mr. Collins agrees with Sir Henry Maine: "To one small people covering in its original seat no more than a handful of territory, it was given to create the principle of progress, of movement onwards and not backwards or downwards, of destruction tending to construction. That people was the Greek. Except the blind forces of Nature, nothing moves in this world which is not Greek in its origin."

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In 1903, Prof. Zielinski, of St. Petersburg University, gave a course of lectures on *Our Debt to Antiquity* to the highest classes of the secondary schools in the capital. These lectures have been published in the Russian, German and English languages, and they constitute an unanswerable argument as to the value of classical education. "No, gentlemen," writes Prof. Zielinski, "we have no idea of dragging you back into the past; our gaze is directed forwards and not backwards. When the oak sends its roots deep into the earth on which it flourishes, it is not with the wish to grow back into the earth, but it is from this soil that it draws the strength to rise to heaven beyond all the herbs and trees which draw their strength merely from the surface. So antiquity should be not a model, but a source of quickening strength for modern culture."

Cicero im Wandel der Jahrhunderte. Leipzig: B. G. Teubner, 1912.³

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Our Need of the Classics. A vigorous, original and graceful short address by John H. Finley, Commissioner of Education for the State of New York, at the National Classical Conference in Milwaukee, July 3, 1919. Very useful for general circulation. Single copies 5 cents, 10 copies for 10 cents, 60 copies for 50 cents.

Greek in English. A keen and witty pamphlet by Rev. Francis P. Donnelly, of Boston College, revealing the surprisingly important part Greek plays in our present-day English. Single copies 5 cents, 10 copies for 10 cents, 60 for 50 cents.

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The Classics in British Education. Official document issued in May, 1919, by the British Ministry of Reconstruction, urging the importance of classical education and advocating enlarged provision for teaching Latin and Greek in the schools "so that every boy and girl who is qualified to profit from them shall have the opportunity of receiving adequate instruction in them." It is a complete answer to the misstatements that Great Britain is "giving up" the Classics in her school education. Single copies 10 cents, 5 copies for 25 cents, 15 for 50 cents.

The Old Humanities and the New Science. By Sir William Osler, late Regius Professor of Medicine in the University of Oxford. New reprint. It is a review of the relations of science and the Classics with special reference to the domain of university studies, by a scientific thinker of exceptional eminence. Its philosophical sweep, historical and scientific knowledge, literary grace and candid spirit make it the most valuable

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The Classics for America. By Calvin Coolidge, Vice-President of the United States. An address delivered at the second annual meeting of the American Classical League at the University of Pennsylvania, Philadelphia, Pa., on Thursday, July 7, 1921.

Single copies 5 cents, 25 copies for \$1.00, 100 copies for \$3.00, 500 copies for \$10.00.

IV

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A series of essays designed to increase the interest taken in Greek literature, of particular value to-day when there is a tendency to put things material and practical in the place of things intellectual.

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While recognizing the influence of industries and of geography in national growth, the author places intellectual and spiritual forces above all material factors in determining the character and destiny of the Republic.

ALEXANDER, HARTLEY BURR. *Letters to Teachers and Other Papers of the Hour*. Chicago: The Open Court Publishing Company, 1919.

These papers were written during war-time, and they deal with the problem of reconstruction where it is most fundamental, and that is in the life of the American citizen. The author states that the guiding principle of our public school organization is to be found in humanistic breadth of mind, and not in mere technical skill.

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Hebraism and Hellenism, the two great contributory streams from the past, to our own civilization, defined.

BALDWIN, SIMEON E. *The Relations of Education to Citizenship*. New Haven: Yale University Press, 1912.

All that is essential in education is included in Judge Baldwin's remark: "The university offers to impart knowledge and cultivate the power of reasoning, but the great office of knowledge and reasoning is to be a means of reaching something higher—the plane of a pure and lofty and well-ordered life." A man thus equipped cannot fail to be a good citizen.

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A restatement and enforcement by argument of sound principles of education, prepared by a number of distinguished English scholars, with introduction by Viscount Bryce.

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Among the interesting essays in this volume is that on "Some Old-fashioned Doubts about New-fashioned Education," which originally appeared in the *Atlantic Monthly*.

Routine and Ideals. Boston and New York: Houghton, Mifflin and Company, 1901.

This book, like its predecessor, *School, College and Character*, is written from the point of view that the college of liberal arts is indispensable to our civilization, because it stands for high ideals. Hence, the chief business of teaching is the giving and receiving of ideals; indeed, the ideal is the source of all true efficiency.

BROWNING, OSCAR. *An Introduction to the History of Educational Theories*. New York: Harper and Brothers, 1885.

The author recognizes the existence of a sharp antagonism between the individual and the world: the individual requires something for the full satisfaction of his being, while the world requires something else and will have it.

BRYCE, JAMES. *University and Historical Addresses Delivered During a Residence in the United States as Ambassador of Great Britain*. New York: The Macmillan Company, 1913.

Viscount Bryce hopes that the stress and strain of commercial life which leaves the American business man scarce any leisure for intellectual pleasures, will before long abate. To the classicists, he says: "If you can keep classical studies from further declining during the next fifty years, your battle will have been won."

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Every American teacher should become familiar with this remarkable volume of essays and addresses by the leading publicists and educators of France. The brilliant address by Ernest Lavisse, professor and historian, is particularly appropriate at the present time, for it reveals the soul of France, which is summed up in the word, "humanity." This book also contains the scholarly lecture of Alfred Croiset, Professor of Greek at the Sorbonne, who says that the ancients express the ideas which form the basis of French civilization.

BURR, CHARLES W. *Adolescent Insanity and National Health*. Reprinted from the *New York Medical Journal*, August 21, 1915.

A protest against the kind of altruism which is being widely preached in America at the present time, which tends to make life much easier for a great many lazy people, but instead of improving the race is injuring it. Dr. Burr insists that we must stop the present tendency towards the easy life if we wish to develop a strong race and bring down the insanity rate. This is his conclusion of the matter: "We spend untold millions in money and effort in trying to remove the stresses and strains of life, but we spend relatively little in training youths to withstand stress and strain. We are acting as if it were possible to make life easy for everyone. We are doing all that we can to weaken the race. We have lost virility and are becoming effeminized."

BUTCHER, S. H. *Harvard Lectures on the Originality of Greece*. Macmillan and Co., Limited: St. Martin's Street, London, 1911.

A companion volume to *Some Aspects of the Greek Genius*, by the same author. Dr. Butcher shows how the love of knowledge worked on the Greeks with a potent spell, causing them to view education as the training of a faculty that should fit men for the exercise of thought and not merely for the knowledge that is needed for a career. Hence, he is confident that those who care for the deeper principles of education will never cease to go back to what the Greeks have said or hinted on this theme.

BUTLER, NICHOLAS MURRAY. *True and False Democracy*. New York: The Macmillan Company, 1907.

Dr. Butler claims that democracy needs the highest type of intellectual training among the citizens, and, most of all, the moral education of the individual human being to the point where he realizes the squalid poverty of selfishness and the boundless riches of service, which alone can lift civilization to a higher plane and make true democracy secure.

The Meaning of Education. New York: Scribner's, 1916.

P. 104, "The superstition that the best gate to English is through Latin is anything but dead."

C. XVIII, "Discipline and Social Aim of Education."

The American as He Is. New York: The Macmillan Company, 1908.

An optimistic view of American intellectual life, the power and influence of which will steadily increase; but if the classical tradition further weakens in the colleges and universities, or perishes altogether, there will be a serious decline in liberal culture and productive scholarship.

The Meaning of Education and Other Essays and Addresses. New York: The Macmillan Company, 1909.

Briefly stated, the object of these essays and addresses is to show that education deals primarily with the preservation of the culture and efficiency that we have inherited and with their extension and development in a scientific spirit and by a scientific method.

CANBY, HENRY SEIDEL. *College Sons and College Fathers.* Harper and Brothers: New York, 1915.

See chapter on "Culture and Prejudice" for an intelligent discussion of the cultural and the practical in education.

CARPENTER, F. B. *The Inner Life of Abraham Lincoln: Six Months at the White House.* New York: Hurd and Houghton, 1869.

No list of books on liberal education should omit this work, by the eminent American artist who painted the picture commemorating the signing of the Emancipation Proclamation. We are informed by Mr. Carpenter that Lincoln had read less and thought more than any other man of his age; that he was not acquainted with any great book written in the eighteenth or nineteenth century, but that the Bible and Shakespeare were scarcely ever out of his mind, while to Euclid he owed the development of his reasoning powers. Call it education by reflection, if you will, for that is the crying need of the present day. Such was Lincoln's path to knowledge, and it must be pursued by all the sons of earth, whether studying in the cloistered halls of Oxford, or under the rafters of the log cabin in Indiana, whether including the rich curriculum of the arts and sciences, or the Bible, Shakespeare and Euclid.

Classics in British Education. London: Published by His Majesty's Stationery Office, 1919.

An official statement by the British Government as to the value of the Humanities in education. The closing words of this tract should make a strong appeal to the responsible authorities in charge of the American schools: "Modern intellectual civilization owes its rise to the recovery of Greek literature at the Renaissance. It would be tragic if, at the moment when the nation has risen to the height of its great ordeal in virtue of its maintenance of those high spiritual ideals which ancient literature does so much to foster, it should put out of its life the source and mainspring of its intellectual inspiration. The Classics are a heritage to be cherished, not to the exclusion of other worthy and necessary subjects, but as an essential element with them in the full culture on which a noble national life can be nurtured and maintained."

CLUTTON-BROCK, ARTHUR. *The Ultimate Relief.* New York: E. P. Dutton and Company, 1916.

The European War has convinced the author that we need to have a true and coherent philosophy, if we are to withstand that false and coherent philosophy which now possesses Germany. The true philosophy is of the spirit, and it includes moral, intellectual and æsthetic activities.

COOK, SIR THEODORE. "American and English Universities," a chapter in *British Universities and the War*. Boston and New York: Houghton, Mifflin and Company, 1917.

A fitting tribute to the university men on both sides of the Atlantic, who proved themselves fit champions of high ideals upon the battlefields of Europe. They, too, must go out through all the world, in the great future of our reconstruction, as the best prophets of the promise of our race.

CORBIN, JOHN, *An American at Oxford*. Boston: Houghton, Mifflin and Company, 1902.

An intimate account of higher education in England, the aim of which is to develop the moral and social virtues, no less than the mental—to train up boys to be men among men.

DARROCH, ALEXANDER. *Education and the New Utilitarianism, and Other Educational Addresses*. New York and London: Longmans, Green and Co., 1914.

The conclusion drawn from this collection of addresses is that life is more than knowledge, and the latter's true function is to aid in the elevation and betterment of the former; that the life of active social usefulness is the only life worth living, and that the really happy man is he who is efficient to perform his duties in the station of life for which by nature and education he is fitted. Although this is the great purpose of education, the author confesses that we are a long way from a full and exact knowledge of how the mind develops, and consequently we are not within sight of a scientific pedagogy.

DE HOVRE, FRANZ. *German and English Education*. New York: Charles Scribner's Sons, 1917.

This exiled scholar of Louvain University reminds us that German education is based on a national principle, while that of England is founded on the human principle: they want it in order to make men. This is his conclusion: "Moreover, the war will have shown with effect the tragic aspect of science, of inventions, and of theories of life so as to make it plain to the most superficial mind, that progress in knowledge, in intellect, in science, which is not attended by a corresponding progress in character and conscience, in heart and soul, is bound sooner or later to end in a catastrophe not only for individuals, but for entire nations."

DICKINSON, G. LOWES. *The Greek View of Life*. London: Methuen and Co., Limited.

Emphasis is given to the thought that the specific achievement of the Greek spirit, as reflected in the works of their most enlightened poets and thinkers, was to humanize barbarism and put an end to superstition.

DOBBS, A. E. *Education and Social Movements, 1700-1850*. London: Longmans, Green and Co., 1919.

The chapters contained in this volume are intended to form part of a history of English popular education in modern times, with special reference to movements of democratic origin or tendency, the significance of which has received new emphasis through the rise of the Workers' Educational Association. The English workers are demanding the opportunity for liberal education.

DREVER, JAMES. *Greek Education: Its Practice and Principles*. Cambridge: University Press, 1912.

This book is not written by a classical scholar for classical scholars, but by a student of education for students of education. The author has a lesson of direct value in the constructive educational work of the twentieth century: "Greek educational thought still remains of fundamental importance to the student of to-day; education can be reformed, but it cannot be recreated; we cannot entirely break away from our past in education, and our past is Greek."

ELIOT, CHARLES W. *Education for Efficiency and a New Definition of the Educated Man*. Boston: Houghton, Mifflin and Company.

Dr. Eliot insists that education for efficiency must not be materialistic, prosaic, or utilitarian; it must be idealistic, humane, and passionate, or it will not win its goal. He agrees with Matthew Arnold that the educated man is governed by two passions—one the passion for pure knowledge, the other the passion for being of service or doing good.

EUCKEN, RUDOLF. *The Problem of Human Life as Viewed by the Great Thinkers from Plato to the Present Time*. New York: Charles Scribner's Sons, 1912.

An indispensable work for the teacher and general reader in post-war times, emphasizing the vital importance of considering the problem of life as a whole. The philosopher at Jena warns us that we should give a new direction to our vision; that if our powers are wholly concentrated on outward things and there is an ever-diminishing interest in the inner life, the soul inevitably suffers. "Inflated with success," he says, "we yet find ourselves empty and poor. We have become the mere tools and instruments of an impersonal civilization which first uses and then forsakes us, the victims of a power as pitiless as it is inhuman, which rides rough-shod over nations and individuals alike, ruthless of life or death, knowing neither plan nor reason, void of all love or care for man." Dr. Eucken assures us that our comfort and hope are to be found in the belief that we can rise from the contemplation of that which is merely human to the recognition of a spiritual world, and that while striving to mould life afresh, we can still draw much that is of value from the spiritual treasure-house of the past. For the past, rightly understood, is no mere past.

FALCONER, SIR ROBERT. *Idealism in National Character: Essays and Addresses*. London and New York: Hodder and Stoughton, Limited, 1920.

A plea for idealism in education. Both scientist and humanist should seek to comprehend man as he is in his present environment, whence he came and what he hopes to become.

FISHER, H. A. L. *Education Reform Speeches*. Oxford: Clarendon Press, 1918.

Speeches delivered by Mr. Fisher in the House of Commons since his assumption of office as President of the Board of Education. He believes that the province of popular education is to equip the rising generations for all the tasks of citizenship, and, moreover, each individual has the right to know and enjoy all the best that life can offer in the sphere of knowledge, emotion and hope.

The Place of the University in National Life. London and New York: Oxford University Press, 1919.

Barnett House Address delivered in the Sheldonian Theatre at Oxford on February 22, 1919, in which Mr. Fisher points out the many fields of usefulness that have opened to the universities as the result of the war. He urges that more stress should be laid upon the teaching of the Humanities and upon a diffusion of that particular type of intellectual habit which familiar conversation with the great minds of the past is apt to engender.

FISHER, SYDNEY GEORGE. *American Education*. Boston: Richard G. Badger, 1917.

Condemns the information-giving system of education and urges a return to old-fashioned mental training and discipline.

FITCH, SIR JOSHUA. *Thomas and Matthew Arnold and Their Influence on English Education*. New York: Charles Scribner's Sons, 1897.

An inspiring story of the influence of father and son on English education. We have not yet attained their high ideals, for their conception of a liberal education included not only book learning, but "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and whatsoever things are of good report." Those who are directing the assault on humanism might read with profit Thomas Arnold's defence of the Greek and Latin Classics, included in the pages of this volume.

FOSTER, WILLIAM T. *Should Students Study?* New York and London: Harper Brothers.

A plea for the old college of liberal arts which, according to the predictions of certain educators, is in danger of being crushed out between the nether millstone of the practical high school and the upper millstone of the practical university. Hence we need more of the old college and less of the modern attachments.

FREEMAN, KENNETH J. *Schools of Hellas: An Essay on the Practice and Theory of Ancient Greek Education from 600 to 300 B. C.* London: Macmillan and Company, 1912.

The modest and enthusiastic young scholar of Cambridge, who wrote this work with a view to his candidature for a fellowship at Trinity College, died in 1906 at the age of twenty-four, and his brilliant dissertation was published posthumously. The *Schools of Hellas* bears evidence on every page that its production was a labor of love, and its lessons should be an inspiration to students in all lands. Training for character was before all things the object of Hellenic education; hence only the ignorant will say that the spirit of ancient Greece no longer exercises its spell upon us. As long as character is valued most highly among us, the *Schools of Hellas* will have its lessons for the modern world.

GOSCHEN, GEORGE JOACHIM. *The Cultivation and Use of the Imagination*. London: Edward Arnold, Publisher to the India Office, 1893.

The author, speaking as a business man and statesman, warns the reader of the danger involved in a too-utilitarian education, and insists on other tests as to the value of instruction besides its direct and immediate bearing on practical life. To this end, he makes a plea for the cultivation of the imagination, confident that this power will make us better citizens, more ardent patriots, and happier men and women.

GRIGGS, EDWARD HOWARD. *The Soul of Democracy*. New York: The Macmillan Company, 1918.

Democracy, we are told, rests on the better education of its citizens, but efficiency is too narrow a standard by which to estimate anything concerning human conduct and character. Mr. Griggs believes that in a time like the present we must hold high the torch of humanistic culture, because education is for life and not merely for efficiency.

GUIZOT, FRANCOIS P. G. *General History of Civilization in Europe from the Fall of the Roman Empire to the French Revolution*. New York: D. Appleton and Company, 1883.

It was Guizot who first popularized the term, "civilization," in his lectures delivered at the Sorbonne, which made a profound impression at the time of their publication in 1831. That destructive force, Teutonic Kultur, was only dimly discerned in Guizot's generation, but we gather from his lectures that he had no sympathy with a system of education, the chief end of which was the

state and not society. Clearness, sociability, sympathy and humanity, he enumerates as the characteristics of French civilization, which entitle that country to march at the head of the European states. Books of this kind are sorely needed to-day in order to encourage the habit of reflective study, and Guizot's lectures possess an additional value in giving emphasis to the fact that, in France, the best elements of the Græco-Roman culture are preserved, without which our civilization would be robbed of its humanizing power.

HADLEY, ARTHUR TWINING. *The Education of the American Citizen*. New York: Charles Scribner's Sons, 1901.

Dr. Hadley raises a voice of warning against one-sided absorption in modern educational ideals, to the exclusion of everything else. Our teachers, he claims, are inclined to lay too much stress on knowledge and too little on power.

Some Influences in Modern Philosophic Thought. New Haven: Yale University Press, 1913.

Dr. Hadley points out the danger in the current teaching of the day to urge the student to develop his special interests rather than to widen his intellectual horizon.

HARLEY, LEWIS R. "Educational Tendencies of To-day." *School and Society*, Mch. 13, 1920.

HUEFFER, FORD MADOX. *When Blood Is Their Argument: An Analysis of Prussian Culture*. New York and London: Hodder and Stoughton, 1915.

"We have to decide," writes Mr. Hueffer, "whether the future of the race shall be that of organized, materialist egoism, or that of what I would call the all-round sportsmanship of altruistic culture."

JEBB, R. C. *The Work of the Universities for the Nation, Past and Present*. Cambridge: University Press, 1893.

We are told that it belongs to the genius of the English people to value character more than intellect, and ability more than learning. Therefore, the English universities have done a good work for the nation by forming characters in which at least some measure of liberal education has been combined with manliness.

KENYON, SIR FREDERIC GEORGE. *Education, Scientific and Humane: A Report of the Proceedings of the Council for Humanistic Studies*. London: John Murray, 1917.

A pamphlet issued at the request of the English Council for Humanistic Studies, as a record of its efforts to promote harmony and co-operation in educational reform.

Education, Secondary and University: A Report of a Conference Between the Council for Humanistic Studies and the Conjoint Board of Scientific Societies. London: John Murray, 1919.

This report recognizes the unhappy divorce between science and humanism, a condition that is to be deplored, for these two branches of knowledge are, after all, nourished by the same parent stem.

LOWELL, JAMES RUSSELL. *Democracy and Other Essays*. Boston and New York: Houghton, Mifflin and Company, 1886.

Contains the famous Harvard Anniversary Address, November 8, 1886, in which Lowell speaks for the Humanities, for the many-sided culture that the study of the Classics gives. "Only those languages," he writes, "can properly be called dead in which nothing living has been written. If the classic languages are dead, they yet speak to us, and with a clearer voice than that of any living language."

MACLEOD, JULIUS. *The Place of Science in History*. Manchester: The Literary and Philosophical Society, 1915.

Dr. McLeod, of the University of Ghent, advances the theory that science, pursued in the historical spirit, leads to the realm of humanism.

MANSBRIDGE, ALBERT. *University Tutorial Classes: A Study in the Development of Higher Education Among Working Classes of Men and Women*. London: Longmans, Green and Company, 1913.

An inspiring account of the desire for education, as a way of life rather than as a means of livelihood or a mere intellectual exercise, among the English people, with the formation of the Workers' Educational Association of England.

MARVIN, F. S., *The Living Past: A Sketch of Western Progress*. Oxford: Clarendon Press, 1915.

This work is based on the text, "thinking backward and living forward," which the author develops through a series of twelve chapters to the following conclusion: "And with the study of the past in all its forms, our interest in the future is immeasurably enhanced. We know that the stream which bears us on from the infinite behind us will not slacken in its course, and we begin to recognize a regular movement and a certain goal. The stream is unbroken and the past lives on."

The Century of Hope: A Sketch of Western Progress from 1815 to the Great War. Oxford: Clarendon Press, 1919.

A work that breathes the spirit of optimism, and places before us a high ideal of progress, dominated by greater freedom and beauty, worthier activity, and more unselfish happiness than mankind has known before.

MAURICE, FREDERICK DENISON. *Learning and Working*. Six Lectures Delivered in Willis's Rooms, London, in June and July, 1854. London: Macmillan and Co., 1855.

These lectures were intended to announce the opening of the Workingmen's College, London, 1854, on which occasion Dr. Maurice defended the right of the working man to a share of the world's best culture. The truth which he so forcibly declared, should be the motto of every school: "All experience is against the notion that the means to produce a supply of good ordinary men is to attempt nothing higher. I know that nine-tenths of those whom the university turns out must be hevers of wood and drawers of water, but if I train the tenths to be so, depend upon it the wood will be badly cut and the water will be spilt. Aim at something noble; make your system such that a great man may be formed by it, and there will be a manhood in your little men of which you did not dream."

Social Morality. Twenty-one Lectures Delivered in the University of Cambridge. London: Macmillan and Co., 1872.

Humanism is the key-note of these lectures, in which Dr. Maurice warns us not to despise the wisdom of the past, thinking that we may profit by the wider experience of our own day.

MEIKLEJOHN, ALEXANDER. *The Liberal College*. Boston: Marshall Jones Company, 1920.

A collection of papers and addresses dealing with the liberal college. It expresses the conviction that liberal study enriches and strengthens the lives of individual men and of groups of men. It is based upon the belief that for a man and for his fellows it is well that he have a good mind, and if possible an excellent or even a distinguished mind.

MURPHY, REV. THOMAS E. *Popular Errors About Classical Studies*. Worcester, Massachusetts: Press of Harrigan Brothers.

A warning to the small college of the danger involved in the demand for intellectual short-cuts.

OWEN, WILLIAM BAXTER. *The Humanities in the Education of the Future*. Boston: Sherman, French and Company, 1912.

Dr. Owen maintains the hopeful view that the Humanities in education will be not less, but more important in the coming century.

PORTER, NOAH, *et al.* *Lectures Delivered Before the Students of Phillips Exeter Academy, 1885-1886*. Boston and New York: Houghton, Mifflin and Company, 1887.

In his lecture, "The Ideal Scholar," Dr. Porter claims that although we are living in a day of divided and subdivided labor, nothing short of a broad and liberal culture should be held up as the standard of education. The masses have the right to share this culture; indeed, the ranks of high scholarship are frequently recruited from that firm-fired, virile stock, the common people.

POTTER, HENRY CODMAN. *The Scholar and the State*. New York: The Century Company, 1897.

In the opinion of Bishop Potter, an important vocation is open to the scholar in our day, to take the stand and to make a protest against the reign of a coarse materialism and a deluge of greed and self-seeking.

RAMSAY, W. M. *The Making of a University: What We Have to Learn from Educational Ideals in America*. London and New York: Hodder and Stoughton, 1915.

An estimate of the educational work of Dr. Isaac Conrad Ketler, first president of Grove City College, Pennsylvania—a remarkable tribute paid by the Professor of Humanity at Aberdeen, who claims that the best hopes of American life are bound up in the college of liberal arts.

RICHMOND, KENNETH. *The Permanent Values in Education*. New York: E. P. Dutton and Company.

The author holds that education, of all the works of man, must be ideal and real; it must be bound and free to keep an unclouded eye on truth; the most bound because of its responsibility for the future, and the most free because the uncramped mind of youth offers so open and unlimited a field for the recognition of reality.

ROBERTS, R. D. (Editor). *Education in the Nineteenth Century*. Lectures Delivered in the Educational Section of the Cambridge University Extension Summer Meeting in August, 1900. Cambridge: University Press, 1901.

These lectures, by eminent specialists, cover a wide range of subjects, the last by Prof. W. Rein, of Jena University, on "Outlines of the Development of Educational Ideas During the Nineteenth Century," being of particular interest as a survey of intellectual endeavor for one hundred years. Concerning the Humanities, Prof. Rein is of the opinion that one section of our people must carefully preserve the great historical continuity of our culture. Another section may be steeped in modern ideas, and gain strength and skill for the duties of life from them. In this way the old quarrel between humanism and realism will become a friendly rivalry, since both enjoy the same freedom, the same light and the same air.

ROYCE, JOSIAH. *The Hope of the Great Community*. New York: The Macmillan Company, 1916.

Essays written by Prof. Royce during war time, and published a few months after his death in November, 1916. It is the author's belief that political unity is not in itself essential to the highest development of civilization; that Greece to-day rules the world, as Germany will never rule it, though its inventions and its efficiency should continue and grow for a thousand years. "No modern nation that has won political power has ever expressed its best contribution to humanity through this political power, or has ever made a contribution to the community of mankind which is nearly equal to the contribution made by Greece, and made by a nation which proved wholly incapable of political unity."

SARTON, GEORGE. *The New Humanism*. London: Williams and Norgate, 1918.

A contribution to the literature of humanism, published simultaneously at London, Paris and Bologna. The author writes of the possibilities of the new humanism, when all studies come to be considered in their mutual affinities: "The new humanism draws a part of its inspiration and of its force from the past, but it is especially toward the future that its activities are directed. A better future must be prepared, a higher science, a closer social solidarity. It is necessary that a scientific spirit be such that the respect for truth and the practice of justice become in some manner integral obligations from which men may no longer withdraw themselves."

SEDGWICK, HENRY DWIGHT. *An Apology for Old Maids and Other Essays*. New York: The Macmillan Company, 1916.

Spirited essays on literary subjects. In one of them, "The Classics Again," the author finds all life chaotic until it has passed through the mind of an artist.

SHOWERMAN, GRANT. *With the Professor*. New York: Henry Holt and Company, 1910.

A book written in a lighter vein, intended to picture the various experiences that fill the college professor's life, and yet pervaded with the serious thought that education suffers from the lack of ideals. "How can the rising generation in high school and college be blamed if they are not idealists?" Prof. Showerman asks. "Who is to set them the example? It is an endless chain. From the professor in the graduate school to the teacher in the grades, all are preaching, either by precept or example, the gospel of getting on in life, of sacrificing the ideal, which is only the practical far removed and glorified, to the practical, by which is meant only a mean and easily achieved ideal."

SONNENSCHIN, EDWARD A. *Ideals of Culture*. London: Swan, Sonnenschein and Co., 1891.

An argument designed to prove that the prime essentials of culture are the scientific and the poetic, that the proper study of science leads to humanism, and that science cannot get her grievances redressed by attacking the sister realm of knowledge.

THOMPSON, D'ARCY W. *Wayside Thoughts: Being a Series of Desultory Essays on Education*. Edinburgh: William P. Nimmo, 1868.

Delightful college memories and experiences as a teacher, by the Professor of Greek at Queen's College, Galway, Ireland.

Day Dreams of a Schoolmaster. Boston: D. C. Heath and Co., 1906.

Contains an eloquent tribute to the so-called dead languages of antiquity.

TREVELYAN, GEORGE MACAULAY. *Clio, a Muse, and Other Essays, Literary Pedestrian*. London: Longmans, Green and Co., 1913.

A volume of literary, historical and classical appreciations.

VERRALL, A. W. *Collected Literary Essays: Classical and Modern*. Cambridge: at the University Press, 1913.

VILLARI, PASQUALE. *Studies Historical and Critical*. New York: Charles Scribner's Sons, 1907.

The distinguished biographer of Machiavelli and Savonarola is confident that with the history of the Greeks and Romans blotted out, our minds would be a blank, for it is the record of a civilization, although transformed, that still endures within us as a constituent element of our mentality.

WEST, ANDREW F. *The Graduate College of Princeton, with Some Reflections on the Humanizing of Learning*. Princeton: Princeton University Press, 1913.

WHITEHEAD, A. N., *The Organization of Thought: Educational and Scientific*. Philadelphia: J. B. Lippincott Company, 1917.

The professor of applied mathematics at the Imperial College of Science and Technology recognizes the value of culture in education. A merely well-informed man is the most useless bore on God's earth. What we should aim at producing is men who possess both culture and expert knowledge in some special direction. Their expert knowledge will give them the ground to start from, and their culture will lead them as deep as philosophy and as high as art.

WIESE, DR. L. *German Letters on English Education*. London: Longmans, Brown, Green, and Longmans, 1854.

Dr. Wiese writes that the public schools and universities of England represent the permanent, not the fluctuating elements of human knowledge. He confesses that the maxim, *non scholæ sed vitæ*, is better understood in England than in Germany, and that all a school can teach, beyond imparting a certain small stock of knowledge, is the way to learn. This suggestive volume closes with a picture of the ideal school system: "Were it possible to combine the German scientific method with the English power of forming character, we should attain an idea of education not yet realized in Christian times, only once realized perhaps in any time—in the best days of Greece."

WILLMOTT, ROBERT ARIS. *Pleasures of Literature*, With an Introduction by Cranstoun Metcalfe. New York and London: G. P. Putnam's Sons, 1907.

A beautiful appreciation of classical and modern literature by one of the brightest minds of Victorian England.

WOODWARD, WILLIAM HARRISON. *Vittorino Da Feltre and Other Humanist Educators: Essays and Versions*. Cambridge: at the University Press, 1912.

An introduction to the study of education in the first period of the Renaissance, containing an interesting chapter on the aims and methods of the humanist educator.

ZIMMERN, ALFRED E. *Nationality and Government, With Other War-Time Essays*. New York: Robert M. McBride and Company, 1918.

See the chapters on "Education, Social and National," and "The Universities and Public Opinion," for an account of the organized movement of the Workers' Educational Association, England, in behalf of liberal education.

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